

CREA

**CENTRE DE RECHERCHES
ANGLOPHONES**

Équipe d'accueil 370 - Université Paris Nanterre

OAB

L'OBSERVATOIRE DE
L'AIRE BRITANNIQUE

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Manifestations scientifiques 2013-2017

2017

- **Journée d'étude (vendredi 13 janvier 2017) :**
“Société, Culture, Communauté dans le Royaume-Uni : 1970-1979”

9h00 – Discours d'ouverture : Caroline Rolland-Diamond, directrice du CREA EA 370
9h15 – Marc Lenormand, Université Paul Valéry-Montpellier 3 (EA 741 EMMA)
“The new unionism ? Community mobilisation and working-class creativity in the UK in the 1970s.”
9h45 – Mathilde Bertrand, Université Bordeaux Montaigne (EA 4196 CLIMAS)
“The Community Development Projects in the United Kingdom in the 1970s.”
10h15 – Adrian Park, Université de Reims Champagne-Ardenne (EA 4299 CIRLEP)
“Miners, Community and the 1970s.”
10.45 – Pause
11h00 – Sharon Baptiste, Université Paris 13-Villetaneuse (EA 7338 PLEIADE)
“The African Caribbean diaspora in 1970's Britain : the beginnings of social, cultural and political activism.”
11h30 – Stephen Rowley, Université d'Artois, Arras (EA 4028 Textes et Cultures)
“Belfast, 1970s, the view from the frontline.”
12h00 – Keith Dixon, Université Lumière, Lyon 2 (UMR 5206 Triangle)
“The red and the blue : working-class insubordination and nascent nationalism in Scotland in the Seventies.”
12.45 – Déjeuner
14h15 – Richard Hyman, Emeritus Professor of Industrial Relations, London School of Economics
“Britain in the 1970s : Was There No Alternative ?
15h15 – John Mullen, Université de Rouen-Normandie (ERAC EA 4705)
“Whose crisis ? Whose decline ? The flourishing of popular music in 1970s Britain.”
15h45 Pause
16h00 – Serge Chauvin, Université Paris Nanterre (CREA EA 370)
“These were brown times : lendemains de fête et dissidences du cinéma britannique 1970-1979.”
16h30 – Bernard Cros, Université Paris Nanterre (CREA EA 370)
“La « maladie anglaise » : réflexions sur le hooliganisme et la société britannique des années 70.”

2015

- **6 février, Mary Daly (University College Dublin), “Current Perspectives on the Irish Famine”** (discussant : Laurent Colantonio, Université de Poitiers).
→ Audio files attached.

2014 Séminaire « Empire after Empire »

- **6 octobre 2014, Alice Byrne (Université Rennes 2)**
“Cultural relations and decolonisation: The British Council's role in the Empire / Commonwealth, 1935-1955”.

The British Council was founded in 1934 in order “to make the life and thought of the British peoples more widely known abroad ; and to promote a mutual interchange of knowledge and ideas with other peoples.” Was there an imperial dimension to this mission ? What role did the Council play in both reaffirming and redefining the cultural ties that connected the UK to the ‘old’ dominions and India as the empire gave way to the Commonwealth ? Focusing on the years 1935-1955, this presentation explores how the British Council struggled to define and implement a programme for the Commonwealth.

During World War Two, the Council’s attempts to work in and with the dominions and India were hampered by government departments in the UK, and widespread ambivalence in the empire towards what was perceived as British cultural propaganda. Post-war policy proved marginally more successful, though ultimately disappointing. The Foreign Office and Commonwealth Relations Office, as well as the Council itself, saw “cultural relations” as a way of maintaining British influence in newly independent India. With the support of the Indian government, the Council was able to open offices there, though its programme suffered from lack of funding. Repeated cuts to the Council’s budget also meant that the presence it established in Australia and New Zealand was short-lived, while Treasury opposition excluded it from Canada entirely. Cold War concerns led to the development of covert operations at the expense of bodies like the Council, while fears of Communist penetration of former colonies tended to reinforce the distinction between ‘old’ and ‘new’ Commonwealth. Developing a coherent Commonwealth strategy was impossible in such circumstances: a dual approach emerged which would become official policy from 1955 onwards.

- **11 avril 2014, Frédéric Heurtebize (CREA)**

- **“Londres, Washington et le problème Chypriote 1950-1975”**

Le destin de Chypre, qui reste aujourd’hui divisée, s’est joué dans les trois décennies qui suivent la Seconde Guerre mondiale. Le résultat procède de trois facteurs : ethnique, colonial et géopolitique. L’objet de cette conférence sera d’examiner l’articulation de ces deux derniers. Chypre présente en effet un cas intéressant – et malheureux – de la décolonisation britannique. Acquisée en 1960 après plus d’une décennie de lutte durant laquelle Londres appliqua – en vain – sa politique divide and rule, l’indépendance, en conséquence de cette politique, exacerbe les tensions communautaires entre Chypriotes grecs et Chypriotes turcs. En pleine guerre froide, Chypre devient surtout un enjeu stratégique : sa position géographique en fait un poste avancé de l’OTAN en Méditerranée au moment où l’Union soviétique semble prendre pied au Moyen-Orient. Or, sur la question chypriote, l’opposition entre Athènes et Ankara – tous deux membres de l’Alliance atlantique – menace la cohésion du bloc occidental estime-t-on à Londres et à Washington où l’on redoute l’émergence d’un « Cuba méditerranéen ». Ces développements permettent d’analyser le déclin de l’influence britannique en Méditerranée au profit des États-Unis et constituent un épisode singulier de la « relation spéciale » entre les deux pays.

- **7 mars 2014, Paul Dietschy (Université de Franche-Comté)**

- **“L’empire du football: impérialisme, décolonisation et néocolonialisme. Le cas du Royaume-Uni.”**

Si le football association n’a pas été à proprement parler le sport de la culture impériale, rôle dévolu au cricket et au football rugby, il n’en a pas moins tenu sa place dans le développement des sociétés de l’Empire formel et informel. De plus, la dimension globale du football s’est construite sur une dialectique associant et opposant hégémonie britannique et affirmation locale. Toutefois, si le succès planétaire du ballon rond inciterait, à première vue, à parler à son propos « d’anglobalisation », l’histoire de la Fédération internationale de football association (FIFA) invite à nuancer cette vue.

A partir de ce constat, l'objet de cette communication sera d'envisager la manière dont le football britannique et ses dirigeants ont tenté de conserver leur influence sur le football international, après la Seconde Guerre mondiale, notamment lorsque Stanley Rous, le secrétaire général de la Football Association, occupe les fonctions de président de la FIFA (1961-1974).

Une première partie reviendra sur la place du football association dans l'exercice de l'impérialisme direct et indirect britannique dans la première moitié du XXe siècle. Une seconde évoquera, les relations entre décolonisation, déclin de la puissance britannique et football association dans les années 1940-1950. Enfin, une dernière partie évoquera l'action de Stanley Rous à la tête de la FIFA, sous l'angle d'une politique que l'on pourrait qualifier de néocoloniale. On conclura sur la révolution récente connue par le football anglais dans l'ère de la globalisation financière du football.

Paul Dietschy est ancien élève de l'ENS Fontenay-Saint Cloud et agrégé d'histoire. Il est professeur d'histoire contemporaine à l'université de Franche-Comté, membre du Laboratoire des Sciences historiques et chercheur associé au Centre d'histoire de Sciences Po. Ses recherches portent notamment sur l'histoire politique et culturelle du sport au vingtième siècle en particulier le football. Parmi ses publications : Histoire du football, Paris, Perrin, 2010 (réédition en coll. Tempus à paraître mai 2014). Avec Patrick Clastres, Sport, société et culture en France du XIXe siècle à nos jours, Paris, Hachette, coll. Carré histoire, 2006.

Parmi ses articles en anglais :

- avec Richard Holt, « Sports History in France and Britain : National Agendas and European Perspectives », Journal of Sport History, vol. 37, n°1, Spring 2010, p. 83-98, « French Sport : Caught between Universalism and Exceptionalism », European Review, vol. 19, n° 4, October 2011, p. 509-525

- « Making football global ? FIFA, Europe, and the non-European football world, 1912–74 », Journal of Global History, vol. 8, Issue 02, July 2013, p. 279-298.

- **31 janvier 2014, Rémy Bethmont (Université Paris 8)**

- **« Vers une indépendance post-coloniale des Eglises anglicanes du 'Global South' » ?**

La Communion anglicane rassemble les Eglises (ou « provinces ») anglicanes du monde dans une structure qu'on peut voir, sur le plan institutionnel, comme la tentative de tracer une voie médiane entre fédération et confédération. Cette Communion est par bien des côtés l'héritage de la colonisation puis de la décolonisation britannique. Elle est traversée aujourd'hui par une crise identitaire qui s'exprime en particulier au travers de la controverse qui agite l'anglicanisme depuis les années 90 sur la question de l'inclusion des gays et lesbiennes dans l'Eglise. Cette crise se traduit notamment par un affrontement entre les provinces libérales occidentales de l'hémisphère nord et celles, conservatrices, de l'hémisphère sud. Ces dernières se sont récemment organisées en réseau du « Global South of the Anglican Communion », mené par la province du Nigéria. Le « Global South » anglican cherche à s'affirmer comme une puissance face aux Eglises du nord, en particulier l'Eglise épiscopale des Etats-Unis et l'Eglise d'Angleterre, Eglise mère de la Communion. Cette affirmation d'indépendance face à ce qui est perçu comme un nouvel impérialisme religieux (qui chercherait cette fois-ci à imposer des dogmes libéraux) se réclame, c'est une ironie, des mêmes dogmes que ceux que les missionnaires britanniques leur avaient transmis aux beaux jours de l'Empire.

- **14 février 2014, Stuart Ward (Copenhagen University)**
“The End of Britain after Empire”

This lecture considers the long-standing habit of attributing Britain's contemporary social and political ills to some species of "post-imperial" malaise. This can be traced back to the early 1960s, but continues to emerge in times of social turmoil or international adversity. In particular, it will examine the widely presumed link between imperial decline and the diminishing political cohesion of the Union, beginning with the early successes of political separatism in Scotland and Wales in the 1960s and accelerating with the onset of devolution in the late 1990s. Two key characteristics of this mind-set will be subjected to critical scrutiny. First, the conspicuous absence of any kind of empirical study that might demonstrate the dynamics of decolonization's corrosive effects on political and social cohesion in the UK. And second, the (equally) conspicuous absence of any informed grasp of the imperial context among the many voices pointing to its crucial role in ushering 'Britain' out of business. Commentary on the "break-up of Britain" has always been a "little Britain" enterprise, with little or no direct input from the allegedly formative experience of the end of empire. Yet viewed through a post-imperial lens, the idea of "the end of Britain" takes on a far broader, indeed global dimension, echoing over more than a century throughout the many communities around the world who had once laid claim to some semblance of 'being British'. Indeed, the very perception of Britain-in-decline has its origins in the colonial world, and a far richer, deeper history than the conventional devolutionary narrative has ever allowed. This lecture sets out to chart the global history of the "end of Britain."

Professor Stuart Ward specialises in European imperial history and the settler-colonies of the British empire. He has an honours degree in history from the University of Queensland, a PhD from the University of Sydney, and has held previous posts at the European University Institute (1991-4), Odense University (1997-2000), and the Menzies Centre for Australian Studies, King's College London (2001-3). In 2008-9 he was the Keith Cameron Chair of Australian History at University College Dublin. He has also held visiting fellowships at the Australian Defence Force Academy in Canberra and the University of Greenland in Nuuk. He divides his research time between the political and cultural impact of imperialism and decolonisation in post-WWII Europe, and the legacies of empire in Britain's former settler colonies, with a particular emphasis on Australia. He has been based in Copenhagen since 2003, and in 2008 was awarded the University of Copenhagen annual prize for teaching : Årets Harald. His major publications include *Australia and the British Embrace : The Demise of the Imperial Ideal* (Melbourne, 2001) ; *British Culture and the End of Empire* (ed., Manchester, 2001), *Post-Imperial Australia* (ed. with Graeme Davison, 2005) ; *Australia's Empire* (ed. with Deryck Schreuder, Oxford, 2008) and *The Unknown Nation : Australia After Empire* (with James Curran, Melbourne 2010).
(from http://australianstudies.ku.dk/staff/stuart_ward/)

2013

- **6 décembre 2013, Stephen Howe (Bristol University)**
"Imperial Ideology in Contemporary Debates"

By comparison with countries like Germany, Japan, Australia, Israel or, indeed, France, modern Britain has not had any very notable 'history wars' – fierce, wide-ranging and politically charged disputes over rival ideas of the national past which have engaged politicians, media and a broad public sphere as well as professional historians. And by comparison with France, the other most obviously 'post-imperial' of modern European states, Britain has seemed relatively little troubled by controversy over the meaning and continuing legacies of its colonial past. All that is, however, apparently now beginning to change, with newly intense public and media, as well as academic, debate over the history of empire and its

end, and their entailments for Britain and Britishness today. It is this change which Stephen Howe shall explore, focusing mainly on Britain and some of its former colonies but with – so far as time allows – some comparison with the French and other experiences.

Stephen Howe's research revolves around the history - especially the history of ideas and ideologies - of empire, its aftermaths and legacies. His main focus has been on British imperial history, including the role of imperial questions in domestic British politics ; but his writing also involves a strong comparative element, which embraces a growing interest in ideas about American 'empire' today. Much of his recent and current work engages with the very concept of colonialism and associated terms, including reflection on and probing of the limits, the uses and indeed the abuses of the concept itself. Much, too, addresses broad theoretical and comparative questions about anti- and post-colonialism. He is currently completing three interrelated books : on the intellectual consequences of decolonisation, on anticolonial intellectuals, and on representations and legacies of late-colonial violence.

- **22 novembre 2013, Grégory Albisson (Université d'Avignon)**
“After the empire : from “better Britonism” to Kiwi patriotism”

Unlike Australia, which was meant to be a penal settlement, New Zealand was founded on the project of building the 'Britain of the Southern Sea.' In this respect, both immigrants and their New Zealand-born children saw themselves as Britons – or better yet as 'better Britons' to borrow historian James Belich's term –while Maori were known as New Zealanders. Loyalty towards the Empire was not questioned, as the sacrifice of the Australia and New Zealand Army Corps (ANZAC) proves it. The term 'Kiwi' dissociated New Zealand soldiers from Australians and marked them off from the British. It became more and more widely used as New Zealand managed to build a distinctive identity while the local population still prided itself of being 'Britain's dairy farm.' Most trade did take place with Britain. Most immigrants still came from Britain and the rare tourists would go to Britain. However, when Britain entered the European Common Market in 1973, New Zealand lost its privileged economic partnership with Britain and lived it as a betrayal. Kiwis attachment to Britain did not disappear right away, nor did symbols but one can notice that this episode paved the way for what one may call a greater 'cultural autonomy.' For instance the 'BBC English' that was spoken on air and on TV was gradually and proudly superseded by the Kiwi accent. 'God save the Queen' was replaced by 'God Defend New Zealand'. Despite such manifestations, the Union Jack still occupies the place of honour on the national flag and Queen Elizabeth II's portrait is still on the currency. This presentation will try and assess the traces of the Empire still noticeable in New Zealand.

Grégory Albisson est docteur en études anglophones de l'Université d'Avignon et des Pays de Vaucluse depuis 2012. Après un mémoire de Master 2 portant sur la prolifération des gangs de rues en Amérique rurale, il s'est intéressé, sous la direction du professeur Francine Tolron, aux gangs maoris de Nouvelle-Zélande. Ses objets de recherches s'étendent aujourd'hui aux questions identitaires en Nouvelle-Zélande et en Australie, et notamment aux rapports symboliques qu'entretiennent ces deux pays avec la Grande-Bretagne.

- **25 octobre 2013, Ron Leask (Université de Strasbourg)**
“If the Commonwealth's not the British Empire, then what the ** is it? The role and functioning of the Commonwealth of Nations as an international institution”**

The slightly provocative title of this seminar reflects a widespread ignorance about what the modern Commonwealth actually is and does. The seminar therefore attempts to spotlight this atypical international organization. Firstly, after a brief history, the main organs of the Commonwealth are examined, as well as its fundamental beliefs. Next, specific examples of the work of the organization are presented as illustrations of the practical application of

Commonwealth ideology. Finally, the findings of a very recent and pertinent comparative study of equivalent Commonwealth and non-Commonwealth states are presented, leading to a reflection on the value of the organization to its members, and on its place in the world.

Ron Leask is a maître de conférences at the Université de Strasbourg, where he is responsible for a degree programme in Applied Foreign Languages by distance learning. He also teaches courses in International Relations and in English for International Communication. His research interests are twofold: intercultural relations in his native Aotearoa-New Zealand ; and the Commonwealth as an international institution, with a particular (but not exclusive) interest in its work with small island states in the South-West Pacific.